About the Book

All praise is due to Allah, our creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa and upon the last and final Rasul (Messenger) Muhammad and peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

In every age due to ignorance, lack of knowledge, stubbornness, funding by others, want of fame and popularity etc., various deviated sects rise.

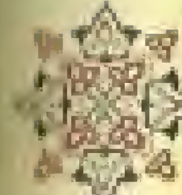
In our age in numerous places the concept of free thinking motivated by rebelling against the ideology of following one Imaam of Fiqh has taken a grip.

We have compiled a series of booklets to remove misunderstanding, promote the comprehension of Fiqh, especially Hanafi Fiqh of Qiyas also presenting some question to those who insist to state that the Quraan and Ahadith are sufficient to act on shariat and there is no need for Fiqh.

We make duaa that Allaah blesses all with the valid understanding of Slawat.

A.H. Elias (Mufti)





Taqleed



Compiled by:
Mufti A.H. Elias
(May Allaah Taala protect him)

ZAM ZAM PUBLISHERS



Taqleed

256 Questions

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Mufti A.H. Elias
(May Allaah Taala protect him)



ZAM ZAM PUBLISHERS

QUESTIONS TO THE AHLE-HADITH

By Hadhrat Moulana Muhammad Ameen Okarvi (AR)

PART ONE

1. (a) **Prove from a clear Saheeh (authentic) Hadith, which is 'non-ambiguous' (i.e. it has no other 'contradictory/opposing' Hadith), that it is Sunnat for an Imaam to recite Takbeer-e-Tahreemah in a loud voice and.**
(b) that it is Sunnat for the Muqtadi to recite it in a soft voice.

2. Present one clear Saheeh Hadith which proves that it is Sunnat to recite Ta`awwuz softly in Salaat.

3. Prove from a clear Saheeh Hadith that it is Sunnat-e-Muakkadah for the person who is performing Salaat alone to say Aameen softly.

4. (a) Present one clear and authentic Hadith proving that it is Sunnat for the Muqtadi to say "Aameen" loudly in six Rakaats and (b) in eleven Rakaats softly.

5. (a) Present one such clear and Saheeh Hadith wherein there is proof that in all the 23 years of Rasulullaah's (sallallahu alaihi wasallam) Nabuwwat, the Sahaabah performed six Rakaats, behind him with reciting "Aameen" in a loud voice and (b) eleven Rakaats in which they said "Aameen" in a soft voice

6. (a) Present only one clear Saheeh Hadith, which proves that during the 30 years of the Khilaafat-e-Rasheeda, on any one day any of the Khalifahs performed Salaat, wherein the Muqtadi recited "Aameen" in a loud voice for 6 Rakaats and (b) in a soft voice in eleven Rakaats.

7. (a) Present one clear Saheeh Hadith wherein Nabi (sallallahu alaihi wasallam) said that it is Sunnat-e-Muakkadah for the Imaam to always recite "Aameen" in a loud voice when reading 6 Rakaats and (b) softly when reading eleven Rakaats.

8. (a) Prove from a clear Saheeh Hadith that any one of the Khulafah-e-Rashideen, during his reign of Khilaafat, recited "Aameen" in a loud voice, whilst being an Imaam when reading 6 Rakaats and (b) saying "Aameen" in a soft voice when reading eleven Rakaats.

9. (a) Prove from a clear Saheeh Hadith where a Muqtadi joins the Jamaat, when the Imaam has already recited more than half of Surah Faatiha, and that for him (Muqtadi), it is Sunnat-e-Muakkadah to recite "Aameen" twice; once in a loud voice during the recital of Surah Faatiha and (b) again in a soft voice after the Imaam has completed the recital of Surah Faatiha.

10. Prove from a clear Saheeh Hadith that the Muqtadi who joins the Jamaat in Ruku, for him it is Fardh to repeat that Rakaat.

11. Prove from a clear Saheeh Hadith that it is Sunnat to recite the Tasbeehaat in Ruku softly.

12. (a) Prove from a clear Saheeh Hadith that it is Sunnat for the Imaam to recite the Takbeer for going into Ruku in a loud voice and (b) the same in a soft voice for the Muqtadi.

13. Prove from a clear Saheeh Hadith that it is Sunnat for the Muqtadi to say "Rabbana Lakal Hamd" in a soft voice.

14. (a) Prove from a clear Saheeh Hadith that it is Sunnat to recite the du`aa after the Ruku in Witr Salaat and (b) that it is Sunnat to raise the hands when making this du`aa and (c) that the hands should be passed over the face prior to going into Sajdah.

15. (a) Present one clear Saheeh Hadith that proves the Imaam must read Du`aa-e-Qunoot loudly, and (b) that the Muqtadi or (c) Munfarid must read it softly.

16. Prove from one clear Saheeh Hadith that it is Sunnat-e-Muakkadah to recite the Tasbeehs of Sajdah softly.

17. Present one clear Saheeh Hadith that proves the reading of a du`aa between the two Sajdahs as Sunnat-e-Muakkadah.

18. (a) Prove from one clear Saheeh Hadith that it is Sunnat to leave the hands on the side or (b) to fold the hands upon the chest during the Qowma (standing after the Ruku), since some Ghair-Muqallideen leave their handing hanging on their sides and others fold their hands upon their chests. All of them must have a Hadith to prove their actions.

19. (a) Prove from one clear Saheeh Hadith that it is forbidden or Haraam to make 'Raf`a Yadain' (lifting the hands), when going into Sajdah and (b) when lifting the head from Sajdah.

20. (a) Prove from one clear Saheeh Hadith that it is forbidden or Haraam to make 'Raf`a Yadain' in the beginning of the second and (b) fourth Rakaats.

21. Prove from one clear Saheeh Hadith that it is Sunnat to recite the Durood Shareef softly in Salaat.

22. Prove from one clear Saheeh Hadith that it is Sunnat to recite the du`aa after Durood Shareef softly in Salaat.

23. (a) Prove from one clear Saheeh Hadith that it is Sunnat for the Imaam to say Salaam in a loud voice and (b) for the Muqtadis in a soft voice.

PART TWO

1. (a) "After the Qur`aan Shareef, the most authentic Kitaab is Saheeh Bukhari." - Is this the claim of Allaah Ta`ala or (b) His Beloved Nabi (sallallahu alaihi wasallam)?

2. Is there the complete method of performing even one whole Rakaat, in Saheeh Bukhari?

3. Are the Tasbeehs: (a) "Subhaanakallaahumma", (b) "Subhaana Rabbiyal Azeem", (c) "Subhaana Rabbiyal A`la" or (d) the reciting of Durood Shareef in Tashahhud mentioned in Saheeh Bukhari?

4. Is there any Hadith Shareef in Bukhari which states that the hands must be always be folded on the chest in Salaat?

5. (a) There is an order in Bukhari Shareef for the drinking of camel's urine, but no Ghair-Muqallid drinks it, yet they drink the milk of a cow, whereas there is no such order in Bukhari Shareef.

6. (a) There is an order, in Bukhari Shareef, to pluck the hairs of the under-arm yet no Ghair-Muqallid does this.

(b) They shave their under arms, whereas this is not instructed in any Hadith.

7. Rasulullaah (sallallahu alaihi wasallam) said that a person should definitely not desire death at the time of difficulty (page 847, vol.2), whereas Imaam Bukhari (rahmatullahi alaih) acted contrary to this Hadith and made du`aa for his death. [Taarikh Bagdad, page 34, vol.2] Kindly Reconcile?

8. Rasulullaah (sallallahu alaihi wasallam) said that a person should complete one Qur`aan recital a week, and he should not recite more than this (Bukhari, page 756, vol.2). In some narrations three days and in others five days are mentioned, but in most, seven days are stated. Imaam Bukhari (rahmatullahi alaih) acted contrary to this Hadith, and in Ramadaan, he used to complete an entire Qur`aan recital daily [Taarikh Bagdad, page 12, vol.2]. Kindly Reconcile?

9. The Ghair-Muqallids claim that the Hadith of Hadhrat Aisha (radhiAllaahu anha), in Bukhari page 229 vol.1, proves that Taraaweeh and Tahajjud Salaat are one and the same, whereas, Imaam Bukhari (rahmatullahi alaih) acted contrary to this in Ramadaan when he performed his Tahajjud Salaat after Taraaweeh. Explain?

10. Imaam Bukhari (rahmatullahi alaih) reports the Hadith which states that if a dog has to drink from a container, then it has to be washed seven times. It is clear that if a dog places its mouth in a container, then neither will the taste, colour nor smell of the water therein change. Nevertheless, Imaam Bukhari (rahmatullahi alaih) states that if the taste, colour and smell of water does not change then that water will not be regarded as impure. [Bukhari, page 29, vol.1]. Explain?

11. It is established from the Hadith Shareef that the left-over water of the dog is unclean (Napaak). However, Imaam Bukhari (rahmatullahi alaih) says that it is permissible to make wudhu with the left-over water of a dog. Explain?

12. The Ghair-Muqallids say that semen is Paak. They should present a Saheeh Hadith proving this.

13. Since (according to them) semen is Paak, then it stands to reason that according to the Qur`aan Aayat *"The pure things have been made Halaal for you"*, (a) semen can be eaten. (b) Or is it Haraam to eat? Prove from a clear Saheeh Hadith.

14. Nawaab Waheedus Zamaan, a Ghair Muqallid Aalim, says that whatever wetness comes out from the private part of a female is Paak. They must prove this from a clear Saheeh Hadith.

15. If this wetness is Paak, then is it (a) Halaal or (b) Haraam to consume this? Prove from a Saheeh clear Hadith.

16. According to them besides the blood of menstruation, all other blood is Paak. Prove this from a clear Saheeh Hadith.

17. According to the Ghair-Muqallids dogs are Paak (pure) - [Urful Jaadi, page 10]. The meat, blood, bones, hair and perspiration of a dog is Paak - [Door-e-Ahlia, page 16], its urine and stool are Paak - [Hadyatul Mahdi, page 77, vol.2].

Prove from a clear, Saheeh Hadith that it is permissible to give a dog in Mehr (dowry) to a woman upon marriage.

18. According to them, if a pig falls in a salt mine and becomes decomposed, and turns into salt, then it is Halaal to eat - [Nazalul Abraar, page 50, vol.1]. Prove this from a clear Saheeh Hadith.

19. If (a) pigs, (b) carcasses, (c) used menstruation pads and (d) human excrement falls into a well continuously, will this water be (e) Paak or (f) Napaak? Prove as per Hadith?

20. Present a clear Saheeh Hadith explaining the method of purifying a Napaak well.

PART THREE

1. If Ghair-Muqallids become the rulers of a land, then will they collect (a) Zakaat or (b) Jizya ('tax' collected from non-Muslims) from the Muqallids? Prove from Qur`aan and Hadith.

2. If a woman allowed sexual entry by an animal ((a) pig, (b) dog (c) etc.), (d) then is Ghusl compulsory upon her or (e) not? Prove from a clear Saheeh Hadith either way.

PART FOUR - TAQLEED

1. (a) What is Waajib and (b) what is the law regarding the omission thereof? Prove these from a clear, Saheeh Hadith.

2. Prove from the Qur`aan Shareef or a clear Saheeh Hadith that Taqleed-e-Mutlaq (general Taqleed) is Waajib.

3. (a) What is the definition of Mubaah, and (b) what is the law regarding the person who practises thereupon or (c) omits it? Cite a clear Saheeh Hadith in substantiation.

4. Is it (a) Fardh or (b) Waajib for an Aalim to conclusively prove each and every Mas`ala (ruling) that he issues. Prove this from the Qur`aan or a clear Saheeh Hadith.

5. In the famous Kitaab, "Musannif Abdur Razzaaq", there are approximately 17 000 Mas`alas of the Sahabah and Taabi`een, wherein they have not cited Qur`aan or Hadith in substantiation for their rulings. Is the person who omits the Faraaidh and Waajibaat, contained in these Ma`alas, (a) a sinner or (b) not? Prove from Hadith?

6. (a) The questioners of these 17 000 Mas`alas did not ask for Qur`aan or Hadith proof, they merely accepted the rulings given. Is not this Taqleed? (b) And are the Sahaabah and Taabi`een Faasiq or (c) Kaafir, since they did not cite any Qur`aanic or Ahaadith proof for their rulings? Prove your answers from a Saheeh Hadith.

7. Is it (a) Fardh or (b) Waajib for every lay-man to know the detailed proof of every little Mas`ala? Prove from a clear Saheeh Hadith.

8. Most of your (Ghair-Muqallid) public ask questions (Mas`alas) from your Ulama, and many a times do not even ask for the proof, yet they practice upon these rulings. Are they not Muqallids of these Ulama?

9. Your public do not ask rulings from Deoband or Barelwi Ulama. They only ask their own Ulama. Is this now (a) Taqleed-e-Shakhsi or (b) Taqleed Ghair Shakhsi Mutlaq. It is clear that to follow the rulings of one set of Fiqh-ha rules is termed Taqleed-e-Shakhsi.

10. Since the discussion of Taqleed, means that one follows a Mujtahid, prove from the Qur`aan and Hadith the definition of a Mujtahid.

11. What are the conditions of a Mujtahid, as stated in Qur`aan and Hadith? Explain in detail.

12. Explain from the Qur`aan and Hadith the limits and functions of a Mujtahid.

13. The Ghair-Muqallids follow the Usools (Principles) of Hadith of the Shaafi Mazhab and not that of the Hanafi Mazhab. (a) Is this Taqleed-e-Shakhsi or (b) Taqleed-e-Mutlaq?

14. To accept (as the Ghair-Muqallids do), the criticisms and objections on the narrators of Hadith as stated in the Kitaabs of 'Asmaa-e-Rijaal', which are many a times without solid proof, (a) is it Taqleed or (b) not?

15. To accept these criticisms only from Shaafi Kitaabs and not from Hanafi Kitaabs, is this Taqleed-e-Shakhsi or Taqleed-e-Mutlaq?

16. To accept from the libraries, (a) Mishkaat and to reject 'Zujaajatul Massabih'. (b) To accept 'Muwatta Imaam Maalik' and to reject 'Muwatta Imaam Muhammad'. (c) To accept Tirmidhi and not to have faith in 'Tahaawi'. Is all this (d) Taqleed-e-Mutlaq or (e) is it not the effects of Taqleed-e-Shakhsi?

17. Would you classify your hanging on only to the interpretation of your own Ulama with regard to the classification of weak and Saheeh Ahaadith and rejecting the classification of the Hanafi Ulama as (a) Taqleed-e-Shakhsi or (b) Mutlaq?

18. Would you regard the Taqleed that the Jews made of their Priests, (a) as Shakhsi or (b) Mutlaq? Answer from the Qur`aan or Hadith.

19. Are the different categorisations and classifications of the Ahadith by the Muhaddithеen to be found (a) in the Hadith or (b) the Qur`aan, or have they been defined and formulated by the Ummat? (c) Is this not Taqleed?

20. According to you, (a) is everyone a Mujtahid, or (b) are only some people Mujtahids and (c) others not? The Qur`aan Shareef has shown both categories. *"And if they refer to the Rasool and the Ulool Amr amongst them..."* and *"Ask the Ahle Zikr (learned ones) if you do not know.."* – (d) do you accept these Aayaat or not?

21. A Ghair Mujtahid will never be free of one of two conditions; either he is given permission to extract the rulings from the Four Proofs (Adilla-e-Arba`a), and practice (a) upon his own findings or (b) he use the rulings of any other Mujtahid. In the first instance, he will become a Mujtahid and in the second a Muqallid. Since he will not be au fait with the conditions of a Mujtahid, all his rulings will be Baatil (false), hence his Ibaadat will be rejected. Explain?

22. Now, if a Ghair Mujtahid uses the rulings of a Mujtahid, then he will never be free of two conditions; either he gives preference of one Mujtahid's Mazhab over the others, in which case this will be termed Taqleed-e-Shakhsi, because for one to choose the option which is unpreferred is impermissible.

23. If he makes Taqleed-e-Ghair Shakhsi, and he understands all the Mazhabs to be on an equal footing, then what will he do when one Mujtahid rules a certain thing to be Halaal and another Mujtahid rules the same thing to be Haraam? Then according to this Ghair Mujtahid

everything is on an equal basis so it will be neither Halaal nor Haraam for him. Or everything will be Haraam for him or everything will be Halaal. This is Baatil, and also to deem everything as equal would also be Baatil.

24. If the Ghair-Muqallid accepts all four Mazhabs as equal as far as accepting and rejecting their rulings, then nothing will remain Fardh for him neither Haraam. In fact, it will depend on his discretion, if he wishes to take something as Halaal he will do so, and at other times he can take it as Haraam. Now this will not remain as Taqleed of a Mujtahid, but rather as Taqleed of one's Naffs (desire). This person will come under the scope of the following Aayaat: ***"The Naffs has been prohibited from (following its) desires"***, and ***"Does man think that he will be left 'Suda' (neglected from being punished for not following the obligations of Deen)?"***

25. The term Mujtahid will merely be used, falsely, in order to follow one's own desires and whims. One will be led astray, while under the false notion that he is following the Qur`aan and Sunnah. This is the sad condition of most of the Ghair-Muqallids of present times.

26. If any Ghair-Mujtahid claims (a) that he will follow that ruling of a Mazhab which is closest to the Qur`aan and Hadith, then how wrong is he (b) or not? It is the same as a person saying that he will decide between a few doctors prescriptions and then choose that one which is closest to the principles of medicine, or like one who says that he will choose the most correct ruling of a judge, which is closest to the principles of law. How can one decide such things when he is completely unaware of medicine or law. The same will apply to the Usools and principles of Deen.

The rulings of one who is unaware of the principles is rejected. This is an insult to the great Mujtahiddeen.

27. (If for example) Zaid's tooth is bleeding. He says that according to Imaam Shaaf`i (rahmatullahi alaih) wudhu does not break, and then he touched his private part, and says that according to Imaam Abu Hanifah (rahmatullahi alaih) his wudhu does not break. In this condition he performs Salaat. (a) Is his Salaat accepted (b) or is it rendered Baatil due to Taqleed-e-Mutlaq.

28. A Ghair-Muqallid makes a Hanafi do masah on a normal sock, and then in Salaat he does not recite Surah Faatiha behind the Imaam. Now the Hanafi says that his Salaat is void because he was without wudhu, and the Ghair-Muqallid says that his Salaat is not valid because he did not recite Surah Faatiha. Now in this case the Hanafi's Salaat was rendered Baatil due to his being tricked with freedom of choice and Taqleed-e-Mutlaq.

29. Taqleed is regarded as being led on a dog's leash. (a) Which Hadith indicates this difference that this meaning does not apply to Taqleed-e-Mutlaq or (b) that it is Waajib to place the 'dog's leash' upon the human or (c) that the word Taqleed-e-Shakhsi is Haraam or (d) Shirk (ascribing partners with Allaah Ta`ala) and (e) not suitable for use.

30. (a) The Ghair-Muqallids claim that to follow one Imaam is Shirk and (b) that to make Taqleed-e-Mutlaq of all the four Imaams is Waajib. From which Saheeh Hadith have they taken this?

31. Is this logical that to make Sajdah to one idol is Shirk and to make Sajdah to four is Waajib? Reply from a Saheeh and clear Hadith.

32. If it is Shirk to accept all the Ijtihaad of one Imaam, then is it not as though you are regarding Imaam Bukhari (rahmatullahi alaih) as being completely free from any fault (Ma`soom), by readily accepting ALL his Ahaadith?

33. Some La-Mazhabs (Ghair-Muqallideen) aver that it is not even correct to use the word Taqleed. Can they prove this from any clear, unambiguous and Saheeh Hadith.

34. Some ignorant ones say that this word does not come with this meaning in the Qur`aan and Hadith, hence it is impermissible. Then tell us, (a) where in the Hadith or (b) Qur`aan does all the different terms used in the (c) definition and (d) classification of Ahaadith appear? If they do not appear anywhere, then will it be correct to term all these terms (e) Haraam or impermissible, (f) or not?

35. Since this word (Taqleed) does not appear in the Qur`aan or Hadith with this meaning, then how do you conclude that it is (a) Shirk or (b) Haraam?

36. Some La-Mazhabs say that we should prove the names of the Four Imaams of Mazhab from the Ahaadith Shareef. We say that they must first prove the names of the six Imaams of Hadith (authors of the Sihah Sitta) from the Ahaadith. (6)

37. Some La-Mazhabs say that we must show the names 'Hidaaya', 'Qudoori', 'Aalimgiri', etc (names of Fiqh Kitaabs) from the Ahaadith. Then we request then to show the names of the Sihah Sitta in the Ahaadith. (6)

38. When Allaah Ta`ala ordered the Angels to prostrate to Hadhrat Aadam (alaihi salaam), it was an explicit

command, which had no accompanying reason or proof. The Angels complied without asking for any proof. This is Taqleed. Shaitaan did not don the mantle of Taqleed, hence Allaah Ta`ala placed the shackles of curse upon his neck!

39. The same claim made by shaitaan that ***"I am better than him!"***, is the claim of the Ghair-Muqallideen of the present day. If you present to them the sayings of the Sahaabah (radhiAllaahu anhum), they say ***"I am better than him!"***

40. If shaitaan was not a Ghair-Muqallid, then show us; whose Muqallid was he? Prove from (a) Qur`aan and (b) Hadith.

41. Some La-Mazhabs say that shaitaan made Qiyaas, just like the Mujtahiddeen. Then we ask them: Was shaitaan truly a Mujtahid? Prove from the (a) Qur`aan and (b) Hadith.

42. If shaitaan was actually a Mujtahid, than according to Bukhari Shareef, he is liable for at least one reward, not curses. Will shaitaan be getting any reward?

43. (a) Are the Aimma-e-Mujtahideen, according to you, accursed just like shaitaan? (b) Or perhaps more so, since shaitaan only made Qiyaas in one Mas`ala and the Aimma-e-Mujtahideen made Qiyaas in many Masaa`il? Reply from a clear Saheeh Hadith.

44. Shaitaan is liable for so great a sin, for making one Qiyaas, and no one makes his Taqleed. The Aimma-e-Mujtahideen had made many Qiyaas, and they have millions of followers (Muqallids). (a) Will these Aimma-

e-Mujtahiddeen also share in the 'sin' of all these followers of theirs or (b) not? Answer from Ahadith?

45. To make the Taqleed-e-Shakhsi of one Imaam is Haraam, according to you. (a) Prove this with one Aayaat or (b) a clear Saheeh Hadith. Otherwise, this classification of Haraam and Halaal by you is a new innovation, and a way of the priests of the jews and Christians.

46. (a) Will it be Fardh to change one's Imaam for every mas`ala, just to save oneself from Taqleed-e-Shakhsi? That is if one Imaam is asked about a mas`ala, it will be permissible and to ask another will be Haraam. Present an Aayat from (b) the Qur`aan Shareef or a (c) Saheeh clear (d) Hadith to prove or (e) disprove this ruling.

47. Or according to you, the ruling between these will change, i.e. on one day it is Fardh to ask one Imaam a mas`ala, and on the next day it is Haraam to ask the same Imaam but Fardh to ask another Imaam, and on the following day it is Haraam to ask the first two and Fardh to ask the third one. That is to change an Imaam for every day is Fardh. If this is so, then present (a) an Aayat or (b) a clear Saheeh Hadith proving this point.

48. Or is it that the turns will change every month, i.e. one month it will be permissible to ask one Imaam mas`alas and Haraam on the next month. Similarly, to have a new Imaam for every month or every year. If this is the case then prove this duration from (a) an Aayat or (b) a clear Saheeh Hadith.

49. To recite Qiraat (from the Qur`aan) in Salaat is Fardh. Now there are seven different styles of Qiraat which have been revealed, (a) so is it Fardh to learn all these different

Qiraats? (b) And will it be Fardh to recite every one of these types of Qiraats in Salaat? If a person recites only one type of Qiraat in his Salaat for his entire life, will he now be (c) a Kaafir or (d) a Mushrik or (e) a Haraami?

50. Since there are seven types of Qiraats, (a) will the person who recites only one type of Qiraat in his Fardh Salaat be completing his entire Fardh duty or (b) will he only be completing one seventh (1/7th) of his Fardh?

51. What if a woman says that to make a nikah is Sunnat, but to remain for one's entire life in the marriage of one husband is Haraam because this is like making Taqleed-e-Shakhsi!

52. The Qur`aan Shareef has shown us the method of the non-Muslims, ***"They make (something) Halaal for one year then they make it Haraam for the next"***.. Taqleed-e-Shakhsi, prevents one from this very same thing. Since Ghair Shakhsi will include (rather necessitate) one following his/her own desires, whims and fancies, this will inculcate this Bid`ah habit in one.

53. Nabi (sallallahu alaihi wasallam) described one of the qualities of a Munaafiq as follows, ***"Neither this way nor that.."***. Taqleed-e-Shakhsi saves one from this Munaafiq quality. Taqleed-e-Ghair Shakhsi actually necessitates this type of quality.

54. In the same way that the rejecters of Hadith say that Hadith is a proof but Khabar-e-Waahid is not proof, so too is the condition of the Ghair-Muqallids when they say that Taqleed-e-Shakhsi is not a proof. Both of them have one and the same method, if not then explain the difference.

55. If Taqleed-e-Shakhsi is 'Haraam', then it will not be permissible for a Ghair-Muqallid to write a kitaab, because that kitaab will be the result of the research of that person, and to lead people upon the research and rulings of one person is 'Haraam'. It will also be 'Haraam' for the Ghair-Muqallid public to accept these writings.

56. If Taqleed-e-Shakhsi is 'Haraam', then it will be 'Haraam' for a Ghair-Muqallid to deliver a lecture or to teach students. It will also be 'Haraam' for the listeners to accept what he has said, since this will be the result of one person's findings.

57. If Taqleed-e-Shakhsi is Shirk and Haraam due to the Mujtahids not being infallible and sinless, then how will it be permissible to take turns in making Taqleed of the four un-infallible Imaams, when every mas`ala of theirs is not formed by a sinless person?

58. If Taqleed-e-Shakhsi is Haraam because the Imaams of Ijtihaad are not infallible and sinless, then it will follow that all the Ahaadith Shareefs also be rejected and considered Haraam on this same basis that the compilers thereof are also not infallible and sinless.

59. If Fiqh is rejected because it is Zanni (infinite proofs), then please tell us, what will your ruling be on the Masaa`il of Ijma (consensus of opinion), since these Masaa`il are not Zanni and hence free from errors? From the Ahaadith Shareef, very few of them are Mutawaatir (narrated via a continuous chain), most of the Saheeh Ahaadith are Aahaad (narrated from one source) and Zanni, so why do you accept these Zanni Ahaadith? Answers to these questions are binding upon the Ghair-Muqallideen.

PART FIVE

Ulama-e-Kiraam (Ghair-Muqalliddeen)! Kindly answer the undermentioned questions, citing from Qur`aan Shareef and from clear Saheeh Ahaadith, since it is the claim of the Ghair-Muqalliddeen that every mas`ala be proven from and must exist in the Qur`aan or the Ahaadith. If the answer is from anywhere other than the Qur`aan Shareef or Ahaadith, then it will be rejected.

1. Where in the (a) Qur`aan or (b) the Ahaadith are the two types of sins, (c) Kabeerah and (d) Sagheerah (major and minor), mentioned?

2. Cite the concise and precise meaning of a (a) Kabeerah and (b) Sagheerah sin from a (c) Qur`aanic Aayat or (d) a Saheeh Hadith. Do not quote any Umaati's definition.

3. Is the punishment for a Kabeerah sin only Hadd (Divine retribution), which is to be (a) meted out on the perpetrator in this world, or (b) is the punishment two-fold, i.e. Hadd and Ta`zeer (banishment or another 'extra' punishment)? Answer from (c) Qur`aan and (d) Hadith.

4. Give the precise definition of (a) Hadd and (b) Ta`zeer from the (c) Qur`aan Shareef and the (d) Ahaadith. Do not quote a sinful Ummati.

5. Is Hadd dropped off in the case of doubt? Answer from (a) Qur`aan and (b) Hadith.

6. How many types of doubts are there? Give details, quoting from (a) Qur`aan and (b) Hadith.

7. The following Hadith appears in Tirmidhi Shareef page

229, vol. 1 and in Ibn Majah page 187: ***"There is no Hadd on that person who commits sodomy with an animal"***. Does it follow now that since Hadhrat Ibn Abbaas (radhiAllaahu anhu), Imaam Tirmidhi, Imaam Ibn Majah and all the other Muhadditheen (rahmatullahi alaihim) kept silent regarding this Hadith, such an act (sodomy with animals) is permissible?

8. A husband has intercourse with his wife who is fasting a Fardh Fast. Will this intercourse be regarded as (a) Halaal or (b) Haraam? (c) Will both of them be stoned or not? (d) What other Hadd will be meted out on them?

9. Is the intercourse of a husband with his wife, who is menstruating, (a) Halaal or (b) Haraam? If they do have intercourse in this state, (c) then what Hadd will be meted out on them? (d) Will there be Hadd (e) or not?

10. Is the intercourse of a husband with his wife, who is in Nifaas (bleeding after birth), (a) Halaal or (b) Haraam? If they do have intercourse in this state, (c) then what Hadd will be meted out on them? Will there be (d) Hadd (e) not?

11. A woman is in the state of Ihraam during her Fardh Hajj and her husband has intercourse with her. Which of the two punishments (a) stoning or (b) lashing do they deserve?

12. A person consumed the wealth of interest, which is definitely Haraam. How many lashes of Hadd are due upon him?

13. A person ate pork, without there being a necessity. How many lashes are due upon him as prescribed (a) in the Qur`aan or (b) Hadith?

14. One person drank blood.

15. And Another drinks urine.

16. Another eats excreta. What is the (a) Qur`aanic or (b) Ahaadith prescribed Hadd on each one of them?

17. Explain, in detail, from (a) the Qur`aan or (b) Hadith that Zina (adultery/fornication) which necessitates (c) only Hadd and that which necessitates (d) Hadd and Ta`zeer.

18. A woman had made Nikah without the consent of her Wali (guardian), and this type of Nikah is regarded as Baatil according to the Hadith (Tirmidhi, page 176, vol.1 and Ibn Majah, page 136). Thereafter this couple had intercourse. (a) What Hadd will be meted out on them? (b) Stoning or (c)100 lashes each? (d) Give your answer from a clear Saheeh Hadith.

19. Is the following Hadith (a) Saheeh or (b) Da`eef (weak): ***"He who copulates with his Mahram (blood relative), must be killed"***. Can you ascertain the truthfulness and veracity of the narrators of this Hadith, i.e. (c) Ubaad Bin Mansoor, (d) Ismail Bin Abi Habeebah, (e) Dawood Bin Husain and (f) Ikramah?

20. Does the copulation described in the Hadith above refer to (a) within wedlock or (b) out of wedlock? Is the executing mentioned (c) a Hadd or (d) Ta`zeer? (e) Explain from a clear Saheeh Hadith.

21. In the Hadith where mention is made of executing the man who marries his father's wife and taking all his wealth, (a) is this punishment only for this type of nikah, or (b) is it also for Irtidaad (one who leaves the fold of

Islaam).

22. Does it (above Hadith) refer (a) to having intercourse or (b) not? (c) Prove this from a clear Saheeh Hadith.

23. Present a clear Saheeh Hadith in connection to the Hadd being Waajib upon that person (a) who marries a Mahram relative and (b) has intercourse with her.

PART SIX

1. Did (a) Allaah Ta`ala refer to (b) Bukhari and (c) Muslim Shareefs as 'Saheehain', or did (d) Rasulullaah (sallallahu alaihi wasallam)?

2. The cliche that 'the most Saheeh Kitaab after the Qur`aan is Bukhari Shareef' - is this (a) an Aayat of the Qur`aan Shareef or (b) is it a Hadith from the Sihah Sitta? Is the person who rejects this statement, (c) a rejecter of Allaah Ta`ala and (d) His Rasool (sallallahu alaihi wasallam)?

3. 112 Ahaadith of Imaam Bukhari (rahmatullahi alaih) are criticised and 130 of Imaam Muslim's Ahaadith are criticised. Imaam Bukhari (rahmatullahi alaihi) has related Ahaadith from 435 narrators that Imaam Muslim has not related from. Of these 80 are doubtful. Imaam Muslim has taken Ahaadith from 620 narrators that Imaam Bukhari has not, and of these 160 are doubtful. In contrast to this Imaam Abu Hanifah (rahmatullahi alaih) has ruled on 12 090 000 mas`aail, of which only 5 to 7 rulings are criticised. Is this not a proof of Imaam Saheb's greatness and status?

4. Imaam Abu Hanifah (rahmatullahi alaih) was a Taab`i, whilst Imaams Bukhari and Muslim (alaihimus salaam) were not even Tab`e Taabi`een. Imaam Saheb is included as being from amongst the "Khairul Quroon" (best of era), according to the Hadith, therefore is he not better than (a) Imaams Bukhari and (b) Muslim?

5. The fact that Hadhrat Abu Bakr (radhiAllaahu anhu) is the best of the Ummat has been established (from the Ahaadith). The Ulama are unanimous on the fact that Imaam Abu Hanifah (rahmatullahi alaih) is the best of all the Mujtahideen that came after him and the Ghair Muqalliddeen aver that Imaam Bukhari(rahmatullahi alaih) is the best of all the Muhadditheen that came after him. However, even though Hadhrat Abu Bakr's (radhiAllaahu anhu) virtue has been established, it does not mean that any of his narrations are given preference over the narration of another Sahaabi. In the same way it does not mean that the Ijtihaad of Imaam Saheb, being the most virtuous of the Mujtahids (that came after him) must necessarily be given preference over the Ijtihaad of any other Mujtahid and that all other Ijtihaads are rejected. But, according to the belief of the Ghair Muqallideen, any Hadith which is compared (similar) to the narrations of Imaam Bukhari (rahmatullahi alaih), is not acceptable to them, regardless of whether the Muhaddith (a) who reported it came before Imaam Bukhari (rahmatullahi alaih), (b) or was his contemporary or came after him. What proof from the (c) Qur`aan or (d) Hadith can you forward in order to substantiate this?

6. From amongst the Ahle Sunnat Wal Jamaat, at least 98% of them perform Salaat properly by practising upon the Fiqh of Imaam Abu Hanifah (rahmatullahi alaih). Present the name of just ONE person, the entire world over, who can perform even a SINGLE Rakaat properly just by

referring to Bukhari Shareef.

7. What is the reason for (a) Imaams Muslim, (b) Abu Dawood, and (c) Ibn Maajah (rahmatullahi alaihim) not citing, in their Saheeh Kitaabs, even a single Hadith from Imaam Bukhari (rahmatullahi alaih)? And that (d) Imaam Nisai (rahmatullahi alaih) has reported only one Hadith from Imaam Bukhari (rahmatullahi alaih) ?

8. What is the reason for Imaam Tirmidhi (rahmatullahi alaih), who has reported the Mazhabs of various Faqhis, not mentioning the Mazhab of Imaam Bukhari (rahmatullahi alaih)? This clearly proves that Imaam Tirmidhi (rahmatullahi alaih) did not regard Imaam Bukhari (rahmatullahi alaih) as a Faqhi.

9. Imaam Tirmidhi (rahmatullahi alaih) has quoted the criticisms of other Ulama many times, but that of Imaam Bukhari (rahmatullahi alaih) only two to three times. Why is that?

10. Why is it that Imaam Bukhari (rahmatullahi alaih) has a mixture of the narrations of Bid`atee narrators, such as (a) Mu`tazilas, (b) Qadriyas, (c) Jahmiyahs, (d) Khawaarij and (e) Rawaafidhas?

PART SEVEN

Respected Ulama-e-Kiraam (addressing the Ghair-Muqallideen)! Hereunder is a list of Masaa`il for which, if you agree are correct, then present a clear Saheeh Hadith to prove it, and if you believe it to be incorrect then disprove it by quoting an Aayat or a Hadith. Also, cite the mentioning of the Mas`ala with the laws regarding it from an authentic Kitaab of the Ghair Muqallideen. Otherwise, if you cannot substantiate with a Hadith, then people

should know that your claim of being followers of Hadith is as false as the claim of those rejecters of Hadith who claim to follow the Qur`aan Shareef. And if you cannot cite a Kitaab wherein the Mas`ala appears with its relevant laws, then people should know that your Jamaat are orphans as far as knowledge is concerned, in that you do not have a concise kitaab for reference.

1. Explain the concise and actual definition of alcohol which is known in Arabic terminology as "Khamar". Quote from (a) Qur`aan or (b) Hadith, when explaining.

2. Is the word "Khamar" also used (a) metaphorically or (b) not? (c) If so then in what meanings is it used.

3. It is mentioned in the Ahadith that to look at another person (of opposite sex) (a) with lust or (b) to speak to or (c) touch such a person is Zina. Is the word Zina in this Hadith meant (d) literally or (e) figuratively? (f) In the same way is the word "Khamar" also used figuratively?

4. There is consensus of opinion amongst the Ahle Sunnat Wal Jamaat that the Hadd for drinking alcohol is 80 lashes. Has this punishment been prescribed in (a) any Aayat of the Qur`aan Shareef or (b) does it appear in a Saheeh Hadith or (c) is it the result of Qiyaas? (d) Answer from a clear Saheeh Hadith.

5. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that the person who regards even one drop of alcohol as Halaal is a Kaafir. (a) Is this also according to you or (b) not? (c) Reply from a Saheeh Hadith and (d) prove or (e) disprove this Hanafi ruling from a clear

Saheeh Hadith.

6. Is it not stated in Bukhari Shareef that even to rebuke and taunt an alcoholic is Makrooh?

7. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that the very essence of alcohol is Haraam, regardless of whether it is one drop or not or whether one becomes intoxicated or not. (a) Prove or (b) disprove this from a clear Saheeh Hadith and (c) also cite the correct ruling of this mas`ala from an authentic Kitaab of yours.

8. It is established from the Qur`aan that alcohol is Haraam because it prevents one from the Zikr of Allah Ta`ala, creates enmity between people and due to its resultant intoxicated state. (a) Will it then be correct to conclude that alcohol will not be Haraam, unless it intoxicates? (b) Is this conclusion correct or (c) not? (d) Prove your answer from a clear Saheeh Hadith.

9. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that alcohol is a Najaasat-e-Ghaliza just like urine, but in your kitaabs such as 'Urful Jaadi', 'Kanzul Haqaa`iq' and 'Nazlul Abraar' it is stated that alcohol is Paak and pure. (a) Which clear Saheeh Hadith does this Hanafi mas`ala contradict? (b) Which clear Saheeh Hadith does your kitaabs establish this mas`ala from?

10. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that alcohol has no value. If someone pour out (dumps) another person's alcohol, then there will be no retribution upon the first person. (a) Prove or (b) disprove this mas`ala from a clear Saheeh Hadith and (c) explain this mas`ala from an authentic kitaab of yours.

11. It is written in the Hanafi Fiqh Kitaabs that it is Haraam to derive any benefit from alcohol. (a) You state your viewpoint from any authentic kitaabs of yours and (b) prove from a clear Saheeh Hadith.

12. It is stated in Hidaaya that if a comb touches the froth of alcohol then it is Haraam to comb the hair with this (alcohol wet) comb. (a) State this mas`ala from any authentic kitaabs of yours proving (b) disproving the Hanafi mas`ala from or (c) a clear Saheeh Hadith.

13. According to Hanafi Fiqh it is Haraam for a person to use alcohol as medication. A Muslim does not even have this much leeway that he can give alcohol as a medication to animals or a non-Muslim. State this mas`ala from any authentic kitaab of yours.

14. According to Hanafi Fiqh it is Makrooh to even farm grapes with the intention of making wine (Qadhi Khaan). (a) You state your mas`ala from an authentic kitaab of yours.

15. According to the Hanafis, if a little alcohol falls into flour and it is mixed therein and bread made, then this will not be permissible to eat (Hidaaya), but in your kitaab 'Nazlul Abraar' it is stated that such bread is permissible to consume. (a) Prove your mas`ala and (b) disprove the Hanafi mas`ala with a clear Saheeh Hadith.

16. According to Hanafi Fiqh, it is not Halaal to even look at alcohol with the intention of amusement. (a) You state this mas`ala from an authentic kitaab of yours and (b) prove or (c) disprove the Hanafi mas`ala (d) with a clear Saheeh Hadith.

PART EIGHT

Prove the under-mentioned statements from any Aayat of the Qur`aan or a Saheeh Hadith, regarding which no one had made any objection about its being Saheeh. Prove also, that from those mas`alas presented hereunder there is a clear undisputable proof in the Shariah.

1. Nabi's (sallallahu alaihi wasallam) always making of Raf`a Yadain (lifting of hands) at (a) the time of going into Ruku and (b) lifting his head from Ruku.

2. Nabi's (sallallahu alaihi wasallam) always placing his hands upon his chest when performing Salaat.

3. Nabi's (sallallahu alaihi wasallam) always reciting 'Ameen' aloud when performing Salaat.

4. That the Hadith of 'reciting Qiraat behind the Imaam' was revealed after the Aayat of keeping silent when Qiraat is being recited.

5. Allaah Ta`ala or Nabi (sallallahu alaihi wasallam) forbidding the following of anyone of the four Imaams of Taqleed.

6. (a) That to have Ijma (consensus of opinion) or (b) make Qiyaas upon the (c) Qur`aan or (d) Sunnat is Haraam.

7. That it is permissible to marry a woman to her previous husband without making "Halaalah" after he had given her three Talaaqs.

8. That it is Fardh to make Taqleed of your (a) Imaams Ibn Taymia, (b) Dawood Zaahiri, (c) Ibn Hazam and (d) Shoukani etc.

9. That to suffice (a) upon the Ahaadith of the Sihah Sitta and (b) not to accept any Hadith from any other Hadith Kitaab.

10. That in this age of Fitnah, every layman can practice upon the (a) Qur`aan and (b) Hadith without research and (c) to encourage others to follow.

11. To perform two Salaats at one time without any valid Shar`i excuse, ie. (a) To perform Zuhr and Asr at one time or (b) to perform Maghrib and Esha at one time.

12. To understand and regard as (a) weak and (b) rejected those Ahaadith which have reached (c) Imaam Abu Hanifah (rahmatullahi alaih) via (d) the Sahaabah and (e) the Taabi`een and to grant preference to those Ahaadith which have been narrated after the "Best of eras".

13. To brand the visiting of the grave of Rasulullaah (sallallahu alaihi wasallam) with the intention of Ziyaarat by the Haajis as (a) Shirk, (b) custom of ignorance, (c) Haraam or (d) Makrooh.

14. To regard all the Muqallideen of the Haramain Sharifain as (a) Mushriks and (b) Bid`atees.

15. What is the ruling of reciting the Injeel in the state of Janaabat (greater impurity)?

16. If one shaves his head after making wudhu, must he now

(a) renew his wudhu or (b) remake the masah?

17. Does the skin of (a) swine, (b) snakes and (b) rats become pure after tanning?

18. Regardless of how far water is, will it be permissible to make Tayammum?

19. How will that person perform Salaat who does not have access (a) to water or (b) sand (Mas`ala of Faaqidut Tahoorain)?

20. What is the ruling regarding the person who has (a) no hands, (b) feet or (c) is severely wounded in the face? Must he make Salaat, (d) without performing wudhu or (e) must he make Masah or Tayammum?

PART NINE

1. Prior to the English occupation in India and Pakistan, there were numerous (Hanafi) translations of the Qur`aan Shareef that adorned every Muslim home, for example, the Persian translation by Shah Waliullah, the Persian Tafseer by Shah Abdul Azeez Muhaddith Dehlwi, the Urdu translations of Shahs Abdul Qadir Saheb and Shah Rafee`udeen Saheb. Just as there were no Qur`aanic translations of the Mirzaas and rejecters of Hadith prior to the English occupation, in similar vein there were no translations of the Ghair-Muqallideen. If there was any translation of the Ghair-Muqalliddeen prior to this period, then please do tell us the (a) name and (b) location of such a work.

2. Prior to the English occupation of Indo-Pak, there were numerous Hadith Kitaabs of the Ahnaaf, like

'Mashaariqul Anwaar' by Sheikh Radiud Deen Hasan San`aani, and 'Kanzul A`maal' by Sheikh Ali Hanafi. Even today these Kitaabs are prevalent. However, there was no such Kitaabs written by any Mirzaae or Ghair-Muqallid. If there was, then please to tell us (a) by who and (b) where.

3. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the language and lexicography of the Ahaadith, like 'Majmaul Bihaarul Anwaar', and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid.

4. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the narrators of the Ahaadith, like 'Al-Mughni' etc., and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid. If there was then please do present it.

5. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the commentary of the Ahaadith, like 'Lam`aat' the commentary of Mishkaat, 'As`atl Lam`aat' the Persian translation of Mishkaat, 'Taiseerul Qaari' the commentary of Bukhaari, 'Musaffaa' the commentary of Muwatta Imaam Maalik, 'Mazaair-e-Haqq' the commentary of Mishkaat, etc., and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid for the benefit of the Ummat. Can any Ghair-Muqallid show any commentary of (a) Bukhari, (b) Mishkaat, (c) Muwatta Imaam Maalik, etc. written by one of them prior to the

English occupation.

6. Prior to the above period the Ahnaaf had compiled numerous Fataawa Kitaabs such as 'Fataawa Aalimgiri', and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, was there any such comprehensive Fataawa Kitaabs compiled by any Mirzaae or Ghair-Muqallid prior to this era?

7. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the Seerat (life) of Nabi (sallallahu alaihi wasallam), and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, was any Kitaab on the Seerat of Nabi (sallallahu alaihi wasallam) compiled by any Mirzaae or Ghair-Muqallid?

8. Can the Ghair-Muqallids present names such as Moulana Abdullah Ghannawi, Haafiz Muhammed Lakhnawi, that existed amongst them?

9. No Qaadiani or Ghair-Muqallid can present any Kitaab of theirs, which details the method of Salaat, which they had prepared even five minutes prior to the English occupation.

10. A Ghair-Muqallid Sheikh-ul-Hadith cannot present a Sanad (chain of narrators) from where he had attained the Ahaadith going right back to the Sihah Sitta, prior to the British invasion era.

11. Like there are numerous Masaajid that were built by Ahnaaf prior to the British occupation, like Shaahi Masjid Laahore, Masjid Delhi, etc., can the Ghair-Muqallids show any Masjid built by them during this period?

PART TEN

Answer the questions below from clear Saheeh Ahaadith.

1. According to you blood is Paak, from head to toe, it is not Na-Paak. Prove from a clear Saheeh Hadith that blood is Paak.

2. A person is performing his Salaat when suddenly in front of him a male and female dog come by copulating. Is his Salaat (a) valid or (b) not?

3. A person is performing his Salaat when suddenly in front of him his eyes fall upon a couple who are committing adultery. Is his Salaat (a) valid or (b) not?

4. A person's gaze falls upon (a) his own or (b) someone else's private parts whilst in Salaat. Is his (c) Salaat valid or (d) not?

5. A man's wife gives him a kiss whilst he is in Salaat. Is his Salaat (a) valid or (b) not?

6. A woman's husband gives her a kiss whilst she is performing Salaat. Is her Salaat (a) valid or (b) not?

7. A mother is performing Salaat when her child comes and urinates on her lap. Is her Salaat (a) valid or (b) not?

8. A mother is performing Salaat when her child comes and starts drinking milk from her breast. Is her Salaat (a) valid or (b) not?

9. Whilst a woman is performing her Salaat the pot on the stove is boiling over and the food is about to get burnt. Must she (a) break her Salaat and remedy the situation or (b) must she continue with her Salaat?

10. Whilst a woman is in Salaat, a dog is about to spill the milk. Must she (a) break her Salaat and save the milk or (b) must she continue with her Salaat?

11. Whilst a person is performing Salaat another person comes and steals his shoes. Must he (a) break the Salaat and give chase or (b) must he continue with his Salaat?

12. Whilst a man is in Salaat, the melodious singing of a Ghair Mahram (strange) woman reaches his ears, and he understands the meaning of what she is singing. Does his Salaat (a) break or (b) not?

13. Whilst a woman is in Salaat a child comes and grabs her head-scarf and throws it aside. Does her Salaat (a) break or (b) not?

14. Whilst a woman is in Salaat she is busy killing and throwing aside lice. Is her Salaat (a) valid or (b) not?

PART ELEVEN

What do the Ulama-e-Deen (Ghair Muqallideen) say about the undermentioned questions. Answer from a Qur`aanic Aayat or a clear Saheeh Hadith, otherwise your answer will be regarded as invalid and unacceptable.

1. Is Qurbani (a) Fardh, (b) Waajib, (c) Sunnat or (d) Nafl?
2. If Qurbani is none of the above, then are those

Muhadditheen who have classified it (Fardh or Waajib) (a) Bid`atees or (b) not?

3. What are the conditions for the validity of Qurbani?

4. How much money must a person have over and above his basic essentials for Qurbani to be binding upon him?

5. What are those things that will be regarded as being essentials for a person, that they can be excluded when calculating the above?

6. Will one take into consideration the value of (a) a house, (b) shop, (c) bus (d) truck, or (e) only the revenue generated therefrom?

7. What is the Shar`i punishment that will be levied upon a person who does not make Qurbani, notwithstanding his ability to do so?

8. Is Qurbani valid with the slaughter of (a) a goat, (b) sheep, (c) cow or (d) camel that has (e) 4, (f) 6 or (g) 8 teeth?

9. Is it permissible to drink (a) the milk (b) cream of a cow (that is to be sacrificed)? Or (c) to eat the butter or (d) cheese etc. made from it?

10. Is it permissible to make Qurbani of a bull?

11. Will it be permissible to make (a) a Hanafi, (b) Deobandi or (c) Barelwi a partner (d) in one or (e) more shares when slaughtering a cow or camel?

12. (a) Will it be permissible to make Qurbani on the Day of Eidul Adha of a fowl? (b) How old must it be?

13. Is the Qurbani of the (a) eggs of fowls, (b) duck and (c) birds permissible?
14. (a) Is the Qurbani of a horse permissible? (b) If so then how many shares can be made therefrom?

15. Must the shares of a Qurbani animal be distributed (a) by weight or (b) estimation?

16. Can the meat of a Qurbani animal be given (a) to a Hanafi, (b) Deobandi, (c) Barelwi, etc?

17. If you have already read your Eid Salaat and made your Qurbani. Thereafter you hear that the Imaam did not have wudhu, when he performed the Salaat. Is your Qurbani valid?

18. Will your Qurbani be valid if a Hanafi slaughters it for you?

19. If one of the shareholders in a Qurbani animal does not perform Salaat. Will the Qurbani of the others be valid?

20. If more than 1/3rd of an animal's ear is cut, will it be correct to make Qurbani of such an animal?

21. Will it be correct to make Qurbani of an animal that was not born with ears?

22. Will it be correct to make Qurbani of an animal that had its tail cut off?

23. Will it be correct to make Qurbani of an animal that was born without teeth?

24. When laying the cow down for slaughtering, it bolts and

by mistake its eye is pierced. Will it now be (a) valid or (b) not to slaughter this animal for Qurbani?

25. Can a person who did not perform his Eid Salaat (a) make Qurbani or (b) not?

26. (a) How many and (b) which veins must be cut when slaughtering? (v) Show this from a clear Saheeh Hadith.

27. (a) Who is eligible to receive the skin of a Qurbani animal? (b) Will it be permissible to give it to Hanafi Madressahs?

28. A person slaughters the Qurbani animal of another without taking permission. Later he compensates him. Will this Qurbani be (a) valid or (b) not?

478 QUESTIONS IN TOTAL

Translation edited by Mufti A.H. Elias

